1:Gabb N-5 (1873-1874) 1876
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axes, machetes, cotton cloth, &c. They never travel alone; always two or more going in company. This is a very prudent measure, since accidents are liable to happen, like snake-bites, or a bad fall, and a person alone and disabled in these wilds, would be more than apt to die before he would be discovered. The preparations for a trip into the forest are simple, but require time. If there are no plantains to be found in the neighborhood to which they are going, a large supply is collected. They are skinned, boiled, and dried hard in the smoke of a slow fire. This is to diminish the weight. A sufficient supply of corn is ground and made into a paste, either with or without the admixture of ripe plantain, for chicha. This is done up in bundles of about a gallon and a half in bulk, carefully wrapped in large leaves and tied with strips, torn from the foot-stalk of the plantain leaf. At last, all being ready, every person loaded with all he or she can carry, they start out, the loads done up in as compact a bulk as possible and carried on the back, suspended from the forehead by a strip of *mastate*, or bark cloth. Each person also carries in the hand a staff, four or five feet long, made of some tough wood. For ordinary purposes, the entire trunk of certain slender palm trees is used. This makes a stick about as thick as an ordinary civilized walking stick, but very strong, and sufficiently elastic to yield a little without breaking. The chiefs and a few other persons of consequence, like the priests, usually carry a stick of the red wood described above. This is neither so strong nor so light as the palm stick, but it is a privilege of rank, and is preferred in consequence. If the party is going on a trading trip—while the stronger members carry the load of sarsaparilla or rubber, still there are always some, either women or boys, who carry the inevitable bundles of chicha paste. Even when going from one house to another visiting, or to a dance, the chicha is not forgotten, unless the distance is so short that they are not liable to become thirsty on the road. On arriving at a house, the party enters without a word, and each person seats himself where most convenient, but as near the door as possible. The owner of the house, or in his absence, his wife or the next most responsible person approaches the new arrivals and salutes with, "You have come;" "I have come;" "Are you well?" "I am well, how are you?" "I am well." If a particular friend, or a person of consequence, he is invited to seat himself in a hammock. The people of less importance are allowed to take care of themselves. In a few minutes the women of the house approach with calabashes or vessels made of folded leaves full of chicha. If chocolate is to be had, it is prepared at once, and offered in place of chicha. This is a delicate attention, only shown to friends or persons of consideration. Common folks must be content with chicha. Whether chocolate or chica, it is served at least three times, at very short intervals, and at last, when you cannot swallow any more, the polite thing is to say to the person offering it, "drink it yourself," an advice usually followed, and which stops the supply. If the people are particularly inclined to be hospitable, and are fortunate enough to be well supplied, it is not uncommon for the

484 [251] [482] [481] [554] 574 [431]

5:Urcullu M-5 (1763) 1913
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101 There are seven tribes of those heathens who are known as
131 *Talamancas;* the first is that of the same name, which embraces two others called *Cabécara* and *Biceyta;* the second is called *Térraba;* the third, *Thórar,* on account of living upon an island of that name on the coast of the North Sea;[11] the fourth is named *Changuen;* the fifth is called *Zegua;* the sixth, *Thorasque,* and the seventh, *Guaymí.* Of these the last three are in the districts of the Kingdom of *Tierra Firme,* and the first four in this district of *Guatemala.*[12]

721 The Indians of all these tribes are generally brave and warlike;
[411] for their most common exercise is to go about with bows and spears practicing for their wars, which they are generally engaged in with each other for the purpose of enslaving the men and carrying off the women. The sport and diversion of the boys is
[868] to shoot arrows and throw spears and they thus become very
[859] skilfull in the handling of them.

All the men of these tribes go entirely naked, only the *Tala-*
291 *mancas* covering their private parts with girdles. The women all wear the girdle down to the knee, or use a blanket, which they
[286] weave from cotton or with *mastate* (a bark fibre) which they get by cutting trees.

304 The greatest sport of these barbarians is to paint themselves
[302] black over the whole of their bodies, which they do with the greatest hardiness, allowing themselves to be scarified by the experts whom they have among them, and over the bleeding places they put *copal,*[13] which makes them swell up, and some even die by being cut in delicate parts, such as the face, neck and elsewhere. When they kill an enemy in war, they make a
304 hole with a peg of strong wood and they drill the cartilage of the
554 nose, as well as the lower lip; and when they have opened these two holes they put in each one of them a little bone like a cigar-

[11] The island of *Tójar* or Island of *Colón.*

[12] The enumeration which Padre Urcullu made was not strictly correct,
[114] inasmuch as the *Zeguas, Thorasques* or *Dorasques* and *Guaymies* lived wholly or in part, like the *Guaymies,* in the territory of *Costa Rica;* but it will be noted that besides, according to his statement, the Island of *Colón,* and consequently the *Bay of Almirante* belonged to *Costa Rica.* M. M. P.

[13] *Protium copal.*

5;Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

ette.. These two bones are for the first death, and the others they get afterwards they keep on drilling the lower lip, into which they put two or more bones. They also bore the ears roundabout and in the holes they stick straws, like a large span set round with colored feathers; and all this is to show off their courage and excite fear.

The strangest thing in the mountain region of *Talamanca* is that the Indians of the *Zegua* tribe, who are upon the islands and shores of the North Sea, all or nearly all of them have a tail more than a third of a yard long; and doubtless on account of this monstrosity they do not mingle with the other tribes, but are only to be met with on the Island of *Thóxar*, whither the other tribes go to trade for cacao, the yield of which is there very good in quality and abundant. This island is very fertile and abounds in fruit, such as plantains and pineapples, etc., but as I am informed it is already deserted on account of the repeated invasions which have been made by the *Zambos* and *Mosquitos* in league with the English, who carry away the people to sell the men in *Jamaica* and making use of the women. The few that are left have withdrawn into the hills, where they have their settlements or *palenques*. * * *

As regards the number of the gentile Indians, living among those mountain regions of *Talamanca*, all that is known is that they are very numerous, as shown by the parts which have been subjected and the accounts of the Indians themselves, covering the lands they occupy.

As regards the work that has been done in those Missions it is to be noted that those tribes, if not all at least the three that are embraced under the name of *Thalamancas*, were conquered and paid their tribute generally in little nuggets of gold, of which there are records in the archives of the said city of *Cartago*. And in this College there is a copy of a document, from which it appears that in that province there was a city of Spaniards by the name of *"Santiago de Thalamanca,"* with its fort of *San Ildefonso*, but that the Indians rebelled and killed a great many people and they burned the city and destroyed everything. The city was founded on what they called the plains of *Thalamanca*, on the

764 later. Here it is necessary to note, however,
[178] that certain vestiges of traditional customs persist, at least among the Bribri of Cabagra. When a person has been dead and buried a
[765] year, he is exhumed and replaced in the same grave.

767 **Official Participants in Death and Burial Rites.**
764 There is an elaborate group of officials connected with death and burial rites even today. Each division requires certain preparation by the individual taking part in the rites. In a sense, these participants can be classed as lay clergy. These "professionals," if so they can be called, are of utmost importance when one
[784] realizes that the dead are strictly tabu to the non-initiated. If, by any ill luck, a person
[783] should touch someone dead, a three-day purification ceremony is absolutely essential or misfortune will befall him. This is true of both slopes of the range.

[756] The principal figure in these rituals is the medicine man, known in Bribri and Cabécar as the *jawá* (*see* The Medicine Man). Next in importance today is the Burier (*see* The Buriers) who handles and wraps the dead. Then follow the Singers (*see* The Singers) whose place is now generally taken by the
[756] medicine man as well as that of the Preparer of Feasts. A medicine man, particularly on the Pacific side, functions in all of these positions. Among the Cabécar, there is a minor group known as the *já*, and among the Bribri the *ǯarichək*, who need no special training but who prepare the things for the dead to take with them *without* touching the body.

[756] The preparation and position of the medicine man is treated under religion because in addition to his curing abilities, he personifies the last remaining vestiges of former credences and priesthood.

The other officials in connection with death and burial have duties concerned solely with these operations. They do not seem to form part, as has been said by some, of the priesthood, but do have a decided social position
[554] because of their task.

767 **The Buriers.** They are known as *ókub* or *ókụm* in Bribri and *kerí* in Cabécar. They are
[756] the only people, aside from the medicine man who is all important, who can touch the dead. They must also light the funeral fire. They are
[825] the only non-clergy who can touch a buzzard or a possum.

767 or a possum. There is a well-regulated course which one must adhere to before one can achieve this position. The fee for this is paid [465] to the teacher (who is, of course, a recognized Burier) in foodstuffs, such as pigs, *bevas* of yucas, etc. Plus the study, there are twenty- [262] two days of rigid diet when meat, salt, and chocolate cannot be used. After this, the aspirant must act as assistant five times, four of [785] which demand fasting, and for two days of which he cannot use his hands to eat nor to touch his face. The training of the novice begins at four o'clock in the morning when he must bathe with his teacher who is the only person he is allowed to see. He cannot touch another man or woman and must live during [343] this period in a hut of banana leaves which he himself must build. The teacher likewise is not allowed to touch others, and must hand the food to his pupil from afar. This in itself must be in *bijagua* leaves and cannot have contact 787 with the human hand. One of the tests is for 767 the novice to go with the teacher at three o'clock in the morning and cut a staff. Both put a string around one wrist and around each staff. Then the master sticks his pole in the ground and attaches the string to a nearby tree. The aspirant copies this act. If both cuttings grow, it is a sign that the novice will live long and bury many people. If one dies, it is taken for a bad omen. A full-fledged burier must 767 follow a diet the day of and after a funeral. He can eat nothing but plantain (*Dominik*) [262] and wild herbs cooked without salt.

● [554] Even the younger generation on the Pacific slope respect the Buriers. The comment of an exceptionally enlightened Bribri, for example, when questioned about the necessity of the Burier at a death was: "This is the custom, as is a law, and one has to do it whether one likes it or not." In 1956, in Salitre alone, there were six Buriers. Ujarrás had three, but could use those from Salitre if their own were not available. At Ujarrás, however, all who assist at the funeral must bathe three days later at four o'clock in the morning. They must also tap the official Burier on the head with *bijagua* leaves.

767 **The Singers.** There are no longer Singers except in Chirripó. In the other regions, the 533 medicine man, as stated before, has taken over [756] their functions. The duties of the Singers were [775]

101 "Cabécar owners." The Cabécar call their lan-
192 guage *səktə* or *sejektə* = our tongue. This is composed of *sé* or *seje* (our), and *ktə* (lan-
614 guage). *je* is for the sound only. There are still numerous clans, some of which are listed below.

The Bribri clans existent in 1954 on the Pacific side of the range are the following:

duriwak (bird water people)
diuwak (sun people)
kuLkiwak
uniwak (pot or vessel people)
bubuLiwak
sulariwak
túbuLwak [119] (*flame* people)
towarriwak

The Bribri clans in the upper Lari region are:

tsiruriwak (cacao people. This is originally a Cabécar group and is found among the Chirripó).
kúmbuwak
kəberiwak (snake river people, by the Uren River)
ruLgikwak
kor'wak [120] (stagnant water is *kor'*) pronounced on the Caribbean side as korkwak.

Those Bribri clans by Amubré in the Talamanca Plain, are: [121]

suLwak	kəberiwak
duriwak	uniwak
túbuLwak	

Bribri clans by Shiroli in the Talamanca Plain by the Sixaola or Teliri River, are:

síbowak	mediwak
mogriwak	brupawak
kəbériwak	túgwa (mixed, Bribri and Cabécar)

614 The *túgwa* seems to have been originally a
● 554 Cabécar clan taken over by the Bribri in parts
611 of the Talamanca Plain. It is one of the highest in rank, classifying in the Spanish sense as nobles. Because of this, exceptions seem to have been made, at least in the Talamanca Plain, for children may consider themselves
[851] members of their *father's* clan in spite of the fact that the father has married outside of his people.

[616] [119] Pittier, 1938, p. 19, claims that this is one of the two divisions of the Bribri tribe. He uses the spelling *síbor-suk*. This is a clan today.

[120] This is the other division of the Bribri according to Pittier, 1938, p. 19.

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Bribri
Cabecar

438 money saved for dealings with non-Indians.
[437] A favorite commodity for exchange, especially with the Cabécares, is the wild pig. Contrary to the ordinary domesticated hog, they are
[231] trained to follow like a dog, sleep under the hammocks or at a person's side, and fulfill the function of a pet with the children. These pigs are fattened for a given feast, for instance bone burial, or are interchanged for salt and woven mantas (fig. 10, *c*) with the Borucas. Other articles still traded by the Talamancans with the Borucas and Térrabas on the Pacific slope are net bags and hammocks, both specialties of the Bribri, mastate and wax from the wild bee.

436 **Economy.** Money is still not too important among these people. On the Caribbean side,
414 where contact with non-Indians is less constant
[177] than in the Pacific region, the oil drillers have attempted to employ Talamancan laborers on the road gang. Although willing enough workers, they are not permanent, returning to their homes after a week or two. In fact, the usual rate of inquiries for jobs is on the average of one a month. In contrast, from 100 to 150
439 Indians appear weekly on the oil company's road carrying food for sale at the camps.

[Text continues TOP of P. 41(B)—GUAYST]

RELIGION, MAGIC, ETC.

756 **The Medicine Man.** To understand the non-material culture of the Talamanca peoples it is of utmost importance to comprehend the function of the medicine man or *jawé* (fig. 11, *c–d*). He is the key to the cure of the body and in a lesser degree of the spirit of the Bribri and the Cabécar. In former times, he appears
● [554] to have been below the *usegLa* in rank and power (*see* Social Organization). Today, how-
756 ever, his importance not only among the Cabé-
177 cares and the Bribri but also the Chiricanos and many non-Indian Costa Ricans cannot be understated. There are numerous cases of
[743] people leaving centers where hospital facilities are available, such as Golfito, Palmar Sur, Puerto Cortes, and San Isidro del General, to
[484] travel over rugged trails to Salitre to consult Indian medicine men in Ujarrás when the

[Text continues bottom of P. 41(B)—GUAYST]

[435] [145] In 1959: ₡6.63 made a dollar.
[146] Usually 100 pounds.

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* 539

4. The brother asked the sister, "Why did you come?" She answered her brother, "I came to return [to] this place." Thus they conversed together.

5. He heard the jaguar roar. The jaguar said to the woman [and] her brother, "We shall live in the house." They all went to work. When they returned, then everything was cooked. Thus it happened daily.

8. *serike*'s Mother (*Bribri*)

1. *serike*'s mother is the daughter of *itsó*. *serike* is eight men [in one]. He once wanted to go with a woman. *itsó* ate [*serike*'s] mother. Then they [the family] became angry with their grandfather. Afterwards they went where the world ends. (*2*) But then they said to their grandfather, "We will return to see you within four days. You remain waiting for us here." Then [*serike*] went where his old grandmother [was[383]].

2. Four days went by. He returned right away to see his grandfather. Then he [*serike*] put plumes on his head. He met his grandfather. Then he carried away the root[384] to kill him. (*2*) Then we see much wind blowing.[385] This happens in the summer all the time.

9a. The Stone Jaguar (*Cabécar*)

1. I am going to tell about the stone jaguar. Everywhere *síbu* made the

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4. ikəte ſchagá ikutąną, "jirəwągLə bə betena?" ike kugaite, "sbitə-jika ką mjnąną." jebibə ikta ną̨ra.

5. ksaitera namą uLurgę. namąte ika iLagLóną ſabuku bəkeną, "sąte senewemi jujarga." jiewą migę kLabé ſkabLə. biguge danera, jirə bikəLe tsǫ LiLəjka. jerə kegarra.

8. serike amí

1. serike amí-rər itsǫ́ aLabusi. serike rər pagaL wepa. emí ké ą́ aLakarpa tą e-tagLotą. itsǫ́-ta[386] imí kate-wa. nęę iepa uLųna iduo-kj. ukəska i-michórąk wę ką-nak wəbLerkęę. (*2*) ére étą iduó ą́ i-cheąt, "ká tkeL-ŋjwową saraməLę bəsəuk. je mąąte sá kistsək." nęę i-michoe iujkékeLasąk.

2. kąre tkeL-ŋjwowatą. iſkəąnąməLę iduó ſuLánmeLe. étą iwə́kir-kj dukə tuLákąiwą. iduó kųwą étą ikuąmiwą[387] ujtéwą. (*2*) étą sé-tsó isuúktą simǫ́ buLar taſe. é wambLéke duſs kékara.

9a. ják namą

1. ſis-mą iſo namą ják. jſska sibote iſowa namą ják tsowaiségLa.

[554]
[888]

[383] Literally, "it was."
[384] I.e., the grandfather who is considered the root of the family.
[385] Literally, "sounds."
[386] Here *ta* signifies action.
[387] *ikuą* is root; *miwą* is carried away.